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1948

The Spirit of Epiphany

BY S. C. HUGHSON, O.H.C.

EVER since the very early days of the Christian Church, the visit of the Wise Men to the Infant Christ at Bethlehem has been celebrated in the great festival of the Epiphany. The word *Epiphany* is the Greek work for manifestation, the showing of our Lord to the Gentiles. The title of the feast in our Prayer Book, "The Epiphany, or the Manifestation of Christ to the Gentiles."

Centuries before the Coming of our Lord, speaking by the prophet Hosea, God set forth the principle upon which He works in calling His people, and leading them to His covenant. "I drew them," He says, "with the cords of a man, with bands of love." This was a prophecy of the Incarnation, of the entering of God, the Eternal Son, into our nature. Love brought Him down from heaven, and it is love with which He draws men unto Himself.

The first manifestation of Incarnate God to His people was to the Blessed Mother and to St. Joseph, as He lay in the manger at Bethlehem. Theirs were the first of hu-

man eyes to look upon that blessed Form. But the love of His Heart was not content with this. He longed to bring all men unto Himself, to have the joy of receiving their gifts of love. On that same Christmas night the shepherds, keeping the temple flocks on the hills of Bethlehem, the lambs which were to be sacrificed as the types of the Lamb of God who taketh away the sins of the world, (no longer now in type or symbol, but in reality), were startled by the visitation of the angels, sent by the Infant God to call them to come and love and worship Him. They were the representatives of the Chosen People of Israel, the first to whom was made the announcement that a Saviour was born.

But it was not to Israel only that the glorious announcement was to be made. The blessed Christ, according to the word of the great prophet of the Incarnation, was to be also the Light to the Gentiles, and for salvation unto the end of the earth. It was a part of the divine plan that the call should go forth to the peoples who were alien to



the earthly Israel, but enshrined in the Heart of God from the beginning, that they too might be brought into His kingdom of love. In some mysterious manner, we know not how, there went far across the world the wider summons, and the Wise Men, their faithful hearts attuned to whatever message God might send, came as the representatives of the Gentile folk, to pay their worship to Him who was born King of the Jews, and who was to be the mighty and divine King of all the world, of every nation and people and kindred and tongue.

The call which came to the shepherds of Bethlehem on the first Christmas night was so clear and loud that they could not fail to understand it, and they had but a little way to go to find the Infant Saviour. To the Wise Kings God gave but the flickering light of a star to guide them on their long desert journey, and even that light failed them at the critical moment; but their faith did not fail with the waning of the light of the star. How eagerly did they enquire in the streets of Jerusalem, "Where is He that is born King of the Jews?" With the failing light their faith only reached out the more boldly after the Truth, and even when they were conducted by the returning star to the Infant Messiah, they saw only a Baby shivering in the cold of the stable, the Child of an unknown Maiden from a despised town. Yet they never doubted that He was the Messiah King, though they had no outward assurance that would appeal to their senses or reason. As the ancient hymn for the feast tells us, "Led on by light towards Light they pressed,"

and worshipping Him, they presented the gifts, gold, frankincense and myrrh.

These gifts were not in themselves of great value, but they were symbolic of the richest offerings which man could ever make to God. Gold was the symbol of the most precious thing in the universe, even their own souls which they had come to consecrate to Him, souls on which the same little Child was to set an infinite valuation by giving the price of His own life for their redemption. The gift of frankincense was the confession by them of His Godhead, for according to the Law it could be offered to none save to God. In this gift was the first declaration of His Godhead. One might wonder what inkling St. Joseph and the Blessed Mother may have had of this incident of the Divinity of this Child, for they knew the Law, and would have been shocked that incense should be offered to Him unless He partook of the essence of the Godhead. And finally, the gift of bitter myrrh, by which they foretold His Cross and Passion, His precious death and burial by which He was to redeem all mankind.

Every man must learn the lesson of the Magian gifts. Our souls are to be consecrated to the Blessed Christ, and day by day we are to confirm and renew that consecration by the holiness of our lives in every thought, word and action. Him we adore as the Eternal God made Man, and we keep ever in Eucharistic memory His Cross and Passion.

Another virtue that was exemplified in the faithfulness of the Wise Men was that of fortitude. This is a virtue that is rarer than

should be amongst modern Christians, and the lack of it accounts for the tepidity and coldness of the service we give to God. We start out bravely enough, with high resolves and lofty ideals, but there is no one of us that cannot recall many things we undertook for God which have failed to materialize. When the first enthusiasms wore off, when we began to feel the hardness of the effort necessary for accomplishing what we had promised to our Lord, we flunk from the test; we could not endure although God had pledged Himself that anything would be required of us which was beyond our powers. The burden is never heavier than we can bear, because it is Christ in us who is bearing the weight, and as the apostle said, "I can do all things through Christ which strengtheneth me."

God has pledged His divine Word that we shall be able to accomplish what He sets for us to do, but He has not promised that this will be without suffering in the process. Indeed, on the contrary, one of the conditions under which we can claim the heavenly inheritance is that we suffer with Christ. Faith and fortitude are essentials in the Christian life, and the season of the Epiphany presents us with splendid examples of what these virtues can do for the soul. Only through their exercise can we arrive in the end "the fruition of His glorious Godhead."

In our journey to Christ, like the Wise Men, we shall find what seems to be frustration and perplexity. But our way will be plain before us if we are willing to accept the frustration as a cross; and a very wholesome cross it will prove to be. If it be the will of God that we be baffled and perplexed, as were the Wise Men, we can know by faith that God is testing us as He did them, and those to whom difficult tests are applied are the ones for whom great honor is prepared. Too many of us are impatient of perplexity. We say within ourselves, If God would only make His will clear to me, gladly would I follow it. But here we do not realize that in such case we would be following the will of God on our own terms, while rejecting His. This is not the service of God but the service of self.

God wills us often to wait in perplexity, but never in doubt, for His promise is sure.

Our Lord's dealing with the converted Saul of Tarsus is a striking example of this principle. Impetuous Saul, always a man of action, and desirous in his new enthusiasm to do something, cried, "Lord, what wilt Thou have me to do?" God would not respond to his cry. What he needed was to be disciplined and made to see that one cannot force the divine will. "Arise, and go into the city, and it shall be told thee what thou must do." St. Paul's career was in the balances when that direction was given him. But he was humbly obedient, and this was the pledge of his future service for God. Dr. Pusey has said, "Many a man has fallen into mortal sin through an over-eagerness to do something for God."

The prayers that the Church gives us in the Epiphanytide present, as is usually the



case in the seasons of the ecclesiastical year, a unity of aim. The collect for the feast presents us with the longing and the ideal. The collect for the Sunday next after the feast points us to the practical methods to be used to attain this end. In its beginning it sounds an essential note: "We beseech Thee mercifully to receive the prayers of Thy people." When we come to pray, the primary thing is to throw ourselves without reserve on the divine mercy.

In every prayer there must be the cry of

a heart realizing its own need and helplessness, and a turning to the almighty and all-loving One, with trust and confidence. What do we mean by trusting God? This is often when we speak of trusting Him we mean that we hope He will bring things to pass as we wish rather than as He will. The only trust that is worthy of a child is that which produces a complete confidence in Him regardless of what He does. Job expressed it quite perfectly when he said, "Though He slay me, yet will I trust



ADORATION OF THE MAGI (Flemish School)

(Courtesy of the Metropolitan Museum of Art)

m." Do I really believe in my heart that everything that God decrees and brings to pass is the expression of His perfect wisdom and love, and that His will is always the best and wisest for men?

Thus in humble dependence on the divine mercy, we ask that we may both *perceive* and *know* what things we ought to do. We ask not only that we may see God's will for us, but that there might be such an illumination of our spirit that we may have a real knowledge and understanding of His deeper purpose for us. We need to consider the force in this prayer of the word *ought*. Perhaps few recognize it as a part of the verb *to owe*. What we *ought* to do is that which we *owe* to God to do. We need to realize this in such prayers as that where we say, "We have left undone those things which we ought to have done." He who fails to pay God what he owes Him falls into sin. Have I questioned myself seriously concerning what it is of love and service that I owe God this day?

This does not mean that we are to bring our purposes and plans before the tribunal of our own judgment, and having approved them, go forward to their execution. It is by the work of the Holy Spirit within us that we are to see clearly the divine will in regard to all things, and to understand that it would be contrary to reason to follow any will save His. This collect carries on the thought of the third collect of Advent which teaches us that even from the eternal point of view, and looking merely at the results in this life, it is the part of supreme wisdom ever to follow any will except that of God. The work of the Holy Spirit is ever to "turn the hearts of the disobedient to the wisdom of the just." Those who respond to this leading of the Holy Spirit are they of whom it was said of old, "They that be wise shall shine as the brightness of the firmament."

But knowledge is not all that is required. Any of us "perceive and know what things we ought to do," and yet fail to do them. Therefore we ask further that we may have "grace and power faithfully to fulfil the same." We may have a perfect understanding and knowledge of God's will, but

our Lord was very emphatic when He said, "Without Me ye can do nothing." Therefore, in everything, seem it great or small, we are to seek the guidance of the Holy Spirit. There is a natural tendency to think that we need the help of God in what seem to be important duties, while we fail to turn to Him for guidance in the routine courses which make up the warp and woof of our every-day life. This attitude shows a total misunderstanding of our needs, and of how God works in the lives of His people. The soul that is not trained to turn to Him directly and humbly in *everything*, is the soul that has failed to perceive and know and understand. "*All things* work together for good to them that love Him." Nothing is excepted, for nothing in human life is indifferent in the sight of God. There is nothing in human life that does not have its definite place in God's eternal plan for the race and for the individual.

But in our praying we are ever to remember—and this remembrance will place a good guard upon our hearts and wills—that the primary condition under which God can and will answer our prayers is that the gift for which we ask be for His glory and for our eternal salvation. He would be false to His own nature, which is that of infinite righteousness, if He gave us that which did not conduce to His honour and to our salvation.

When we say in our prayers—as we must always do—"Not my will but Thine be done," is there not danger of thinking that God's will is an arbitrary force? But it is not so. There is never, and never has been in all history, anything in the working of the divine will which is arbitrary. Everything, even the smallest event, is willed from eternity directly for the divine glory, of which glory we shall be, along with Christ, the inheritors, and therefore everything is lovingly willed for our eternal good. The most minute detail of our daily life was prepared by God from everlasting for the fulfilling of His will, and all to be for His glory, not that His intrinsic glory can be increased or diminished by our spiritual achievements or failures, but that we may be able to enhance our own destiny by thus, in everything,

aligning ourselves with God Himself. If this be not done, it means that God's will is balked, that what He from eternity prepared for our benefit fails. Such failures may not constitute mortal sin on our part; but there is something very awful in the thought of His infinite purposes of love being daily overthrown by our callous lack of appreciation of how we should enter into His eternal plan, and allow Him to live and work within us.

The Abbé Saudreau gives us what he calls "a perfect definition of the spiritual life:" it is the union of God and His grace

with the human spirit, all working together in complete co-operation to bring about a perfect assimilation of the soul to God. The grace which God infuses into penetrates both the substance of our nature, and the faculties of our souls, in such a manner that the beauty of God Himself is imparted to our nature and makes our faculties able to work and act as God Himself works and acts. Every righted act manifests our oneness with His perfection; every sin is a witness to a divine attribute repulsed, a work of God impeded. The choice lies with us. Which shall it be?



THE HOLY FAMILY

There is a Church School

BY SISTER MARIANNE, O.S.H.

OMEWHERE near the centre of Kentucky, in the "city" of Versailles, (actually pronounced *Versales*) there is a small Church school called Margaret Hall School. It has the distinction of being the only Episcopal Church School in the State, and the only work in the State directed by Anglican Religious. Across the street, in a shipshape little Convent, live the Sisters of St. Helena. Six and a half of them have work in the school, and keep themselves busy getting out of their way as they shuttle back and forth across the street, going from Office to class, or perhaps from meal at the school to dishwashing in the convent. The two and a half Sisters and the two postulants whose whole time is spent at the Convent are the backbone of the Community life, and make it possible for the Community to carry on active work outside the Convent without being allowed up in it.

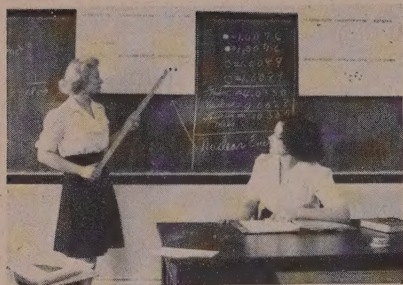
The work of directing the school was undertaken in 1931 by a group of Sisters of the Order of St. Anne, and the Convent functioned for fourteen years as an autonomous house of that Order. Two years ago, however, the Sisters of the Versailles house were released from their obligation to the Order of St. Anne, and were constituted as the Order of St. Helena. They moved out of the portion of the school in which they had been living, and into their new Convent. The Convent separate from the school is important for the

Sisters, in that it provides the means for maintaining the right balance of work and prayer. The work of prayer is primary, and we rejoice that we are now able to give it an adequate external setting. It is true that in order to sing litanies in procession, for example, we have to wind ourselves several times around our central staircase, but we feel that such small limitations are incidental, and detract nothing from the real beauty of the House of Prayer in which our Lord has called us to live with Him.

Margaret Hall School, however, is a much more impressive exhibit, and we should now like to turn your attention back to the education of the young. The physical equipment of the school is unusually complete for an institution of its modest financial demands. Somewhat at random, we might give as examples a swimming pool, which helps to keep us happy and healthy summer and winter, a delectable growth of garden and greenery, and an excellent library. There are facilities for all the usual sports, and the Kentucky River is near enough for week-end expeditions. Concerts and plays are available in Lexington, Cincinnati, and Louisville.

If you were to come to Margaret Hall School for a visit of inspection, we should rather like you to plan to come during the last week in January, as this is the date of an event which expresses one of the three characteristic emphases of the school. During this week, all regular



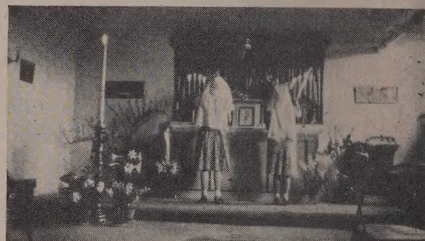


classes are suspended, and the whole school sets itself to the study of some one subject bearing on the modern world situation. The plan furnishes an opportunity for us all to see the ordinary work that we do in its relation to the life of society, and to get a glimpse of our place, individually and as a group, in that life. Last year, for instance, we studied Japan. Father Viall, S.S.J.E., gave the basic course on the Japanese people, and each girl had in addition a unit on religious problems, and the choice of one special topic. The special topics covered a wide range of interests, among which were Japanese art, and the pressing problems suggested by the title, *Hiroshima*. This year, Father Gordon Graham, of the Department of Christian Social Relations of the Diocese of Long Island, is to give a course called *Liturgy and Life*. Supplementary to this will be elective courses on such topics as Psychology, the Labor Movement, and the Music of the Mass. It is safe to say that not one of the regular courses during the school year will remain uninfluenced by the current of energy



which finds concrete expression in that week of January.

A visit during Conference Week, in addition to giving you a picture of the concern of Margaret Hall School with social problems might provide a good intimation of an even more important emphasis which is characteristic of the school. Thorough training in the practice and understanding of the Catholic Faith is a great gift that we should most like to give our girls. We go at it in various ways. Most famous of the classes meeting twice a week in which we lay the intellectual foundation is the Senior course in Ascetic Theology. It is hard to decide whether there is more groaning about this course or more grateful appreciation of it, as you can well understand if you read the Ju-

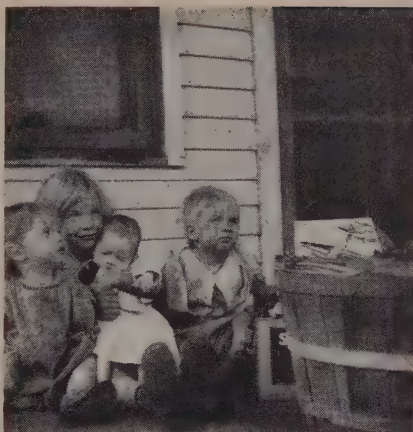


examination questions for 1945, published in the Holy Cross Magazine of September, 1945. It takes real work to last out the year, but it is work that leaves you spiritually and intellectually enriched for life.

The most effective practical element in the girls' training is their regular attendance at Mass on Sundays and great feasts, and the various kinds of supplementary instructions and exercises that are given in preparation for it. They learn much from the beautiful Holy Week services, in which many of them, as Wacolyte, take an active part. One day in the Spring is set apart for a conducted student retreat. A majority of the girls make the retreat then and we often have individual students making retreats at the Convent.

The need for a post-graduate course in Christian Doctrine has produced our Ju-

ference and Retreat. Our own girls, graduate and undergraduate, as well as other girls and boys, come for three days. We must admit that perhaps the most effective piece of propaganda in favor of Conference and Retreat is the story of the romance of two of these young people whose life partnership was settled within one of these three-day periods! The Conference and Retreat includes one day of classes and one day of retreat, garnished both sides and in between with social hangings, after the manner of such assemblies. We have found that exposure to a year or two of college or life in the world raises in young people's minds many questions that need dealing with. We have been blessed with excellent conductors who know what to do with them.



A THANKSGIVING BASKET
PROVIDED BY THE GIRLS



That January visit would probably give us as good a chance as any to show you how we try to provide our girls with a third important gift: experience in playing an active part in a democracy. The tradition of student government is well established at the school, along with a system of honor rules, and a judicious use of the "town meeting" procedure. One of our graduates expressed amazement one day that her mother was satisfied to go to a school where students are given no opportunity of expressing their opinions as to rules and policies. Five years ago, we increased the girls' responsibilities by adopting a far-reaching plan of self-help, modelled after the one used at Kent School. The result has been a notable increase in the girls' spirit

of co-operation and self-reliance. We find that the experience of doing manual work for and with each other, with their own prefects and inspectors, knits together the intellectual and spiritual work of the school, and gives reality to truths about living that can, and often do, all too easily stay wrapped up in the mind as theories. We like to associate our jobs with those of our Lord in His home in Nazareth, and to keep ourselves and our girls close to His experience as a member of a working family.

And so we present to you Margaret Hall School, and the Versailles Convent of St. Helena, asking your prayers that God may bless and use them for His purposes, and more especially, that they may make their contribution toward the coming of His Kingdom, in the hearts of men, and, if it be His Will, in the organized life of society.



The Calendar of Christ

BY CARROLL E. SIMCOX

Second Sunday After Christmas

THE EPISTLE

Isaiah 61:1-3.

THIS is, of course, the prophecy our Lord chose to apply to Himself at that decisive moment when, in the synagogue of his home town, He proclaimed Himself the true Messiah. It may best be used by the modern preacher as an authentic and authoritative description of Christ's redeeming work.

His good tidings are now, as then, to the *meek*—i. e., the receptive. Chesterton suggests somewhere that the meek might be defined as those who live by the beatitude: "Blessed is he who expects nothing: he shall be pleasantly surprised." A slight emendation would be necessary to make the statement unexceptionable: it would be better to say that the meek *demand* nothing of God rather than *expect* nothing. Certain it is that the less of *seeking* and the more of *humble receptivity* there is in our religion the more "pleasant surprises" will come to us from God.

Christ still binds up the broken heart. How? By showing us, *in persona sua*, the God in whose hands we are. To the Christian the affliction of the present moment can never be the end of the story. He does not pretend or presume to know what the end is, or is going to be; but he knows that God will write the end of the story in His perfect love.

Our Messiah still opens the prison to them that are bound: specifically by loosing us from the chains and bonds of our sins.

"The garment of praise for the spirit of heaviness, etc." this deliverance He works through effecting our union with God, in whose Presence and realized Friendship there is fulness of joy. Jeremy Taylor's gleaming word about this is a sermon in a sentence: "Now our duty stands on the sunny side; for so good a God do we serve, that He hath made it our duty to

be happy, and we cannot please Him except we be infinitely pleased ourselves."

THE HOLY GOSPEL

St. Matthew 2:19-23.

My homiletical slant on this passage unconventional, but I hope not impossible, far-fetched. The Holy Family had been forced to flee to Egypt to escape the cruel hand of Herod. When Herod died it was possible to return. But Archelaus had succeeded Herod, and nobody knew yet what he would turn out to be; so St. Joseph had to play safe and take his charges up into the Galilean country.

What I see in this is a reminder that Christ on earth is never safe from the politicians. Not even from the "liberals": Herod was a "liberal." To be sure Herod was no match for Mary's Babe; but nevertheless we know that Joseph was wise to keep the Child out of Herod's way.

There are several sermons here, as anywhere, for anybody who chooses to take this line of thought for himself. Perhaps the most obvious one is that Christ works in the world ultimately independently of the civil power. When the magistrate or potentate is friendly to Him, well and good; but we are not to put our trust in princes or presidents or legislation to bring in His Kingdom. Then it may be pointed out that Christ in His Incarnation voluntarily places Himself, and His Way and His Truth, at the disposal of earthly powers. At least He allows Herod to choose whether he shall persecute Him, or serve Him. The Christian need not and must not be completely cynical about the civil ruler and his part in the fulfilment of God's plans. There have been saintly kings and presidents and even dictators. It is one of the Christian's duties to preach Christ to the powers-that-be, to win them to His service if he can, and help them, when they are thus minded, to make Christ's will regnant here.

But like the prudent Joseph, we must tend and protect the Christ Child, at the end of our lives if need be, from either direct persecution or "being used" by the powers of this present world.

First Sunday After Epiphany

THE EPISTLE

Romans 12:1-15.

This is a great eucharistic passage, and the logical sermon subject is the nature and value of self-oblation in the Christian life.

The opening summons, "I beseech you therefore" looks back to the whole of the Epistle that has preceded, in which Paul has been declaring "the mercies of God" toward the elect. God has given Himself to us in Christ: we therefore give Him back the life we owe. C. S. Lewis says (*The Problem of Pain*, 39) that "our highest activity must be response, not initiative." This is the meaning of *eucharistia*.

Easton and Robbins rightly point out (*The Eternal Word in the Modern World*, 10) that "reasonable service" in vi. 1 "to modern ears misses the point completely. 'Service' here denotes 'divine service' or 'sacrificial worship.' In Judaism the sacrifices were animals, unconscious of the purpose to which they were being dedicated; in Christianity the sacrifices are human lives gladly consecrating themselves."

The phrase translated "reasonable service" (*logike latreia*) has a rich sermon in it if adequately expounded, and since it appears in the Prayer Book Canon it is familiar to our people. The adjective *logike*, apparently originated in Stoic philosophy and was used to denote man's highest characteristic and the one thing that distinguishes him from the beasts: his capacity for control over his animal nature. Paul's use of it here indicates that this sense had come to be generally accepted and assumed. But like so many originally pagan words and ideas that Christians appropriated, it took on a new and higher meaning as well. Our *logike latreia*, as Paul conceives of it, is not only something that distinguishes us from the beasts: it is something that raises us to the level of

angels and archangels. It is of utmost importance that Christians know not only what they are *not* but also what they *are*. We are not only more-than-beasts: we are sons and daughters of God.

Our *logike latreia* is, then, an expression of the exalted dignity of our human nature when redeemed by grace. *Latreia* is service offered *freely* to a higher being. It is distinguished from *douleia* in being voluntary. We serve God, not because we have no other choice, but because this is our choice. One more word about *latreia*: it had originally a purely liturgical meaning (in the narrower sense of the term liturgical), but here in Paul's statement it means the sacrifice of our whole life. "This our sacrifice" can be, and is, focused in the sacrifice of the Altar; but our Eucharist in the sanctuary is the gathering up and formal presentation to God of the eucharist of our whole life.

A man can do this; a beast cannot. That is the most important and the most revealing distinction between man and beast that we know.

Now for the homiletical treatment of this profound truth: this can be made a very efficacious appeal to the will of the ordinary Christian if we know what to do



BAPTISM OF CHRIST

(Courtesy of the Metropolitan Museum of Art)

with it. The most insulting thing you can call a man is a beast. He likes to think that he is different from his biological cousin the ape. But he knows nowadays that the biological kinship is a fact which he cannot disown. And it's cold comfort to him to be told that he differs from his poor relation in being "more intelligent" and "able to use his hands" or even "able to write poetry." But if he can be shown that he can offer himself a living eucharist to God, and the ape cannot, he will be not only relieved, but probably inspired to make the most of his peculiar gift to assert his "differentness" from the beast. The appeal to "be a man" is intrinsically a tremendous appeal. And the Christian has a peculiarly exalted idea of what it is to "be a man" in any full and adequate sense: to be a man is to be a child of God whose whole life is a glad eucharist to the Father.

What follows in the passage does not appear at first glance to be immediately germane to what has been said about our "reasonable service." It is true that you do not need to bring it into your sermon to complete the thought; but it is distinctly relevant, and for the reason thus stated by E. F. Scott (*Paul's Epistle to the Romans*).

"The Christian sacrifice must be one of actual living, one of mind and personality. God has set us free from bondage to this world, and we must show by all our conduct that we have indeed entered on a new life, and are bent solely on doing the will of God. So Paul proceeds to show that the chief hindrance to the higher kind of life is an over-estimate of oneself. We often speak of vanity as though it were only a harmless folly, but more than anything else it distorts the vision, and disables us from performing the duty for which God has fitted us. Paul illustrates this from those jealousies in the church with which he was so painfully familiar. . ."

THE HOLY GOSPEL

Luke 2:41-52.

It is a grave mistake ever to speak of Jesus in His human nature and in His divine nature in such a way as to divide, or to seem to divide, His single and per-

fectedly integrated person. Beware of this here. Jesus did not confound the Temple doctors with His supernatural wisdom simply because He was Son of God; and on the other hand are we to interpret this beautiful incident simply as proof of perfect upbringing by ideal parents. This point doesn't need to be made explicit in the sermon, but it should be clear in the preacher's mind.

What we see here in the child Jesus is His perfect humanity at one stage of development. There is no paradox in this. Jesus was perfect infant, perfect child, perfect man, in order. He grew from one perfection to another. There is a perfection of infancy and a perfection of age: the latter is not the imperfection of the child grown perfect. This again is a fundamental point which need not be made in the sermon but which must be clear borne in mind in the preparation of the sermon.

What is to be stressed here? You have several possibilities. The best one, I think, would be a treatment of the fine art of growing up. (If nobody in your congregation is under sixty it is still in order. How many of us are completely grown up?) Jesus at the age of twelve was already more mature spiritually than any of us will ever be, and the reason is perfectly plain: He was completely at home with God. That was the secret of His growing up, and it must be the secret of our growing up. Our trouble is that we have never really put away the childish things; they cling to us like barnacles: egotism, worldliness, self-pity, etc. How can we ever put away these things? Only through living with God. When God is our very atmosphere these childish things disappear as we grow up.

This was our Lord's secret, and this episode of His boyhood lets us into it. The essential theme: our Lord's perfect intimacy with the Father, and this as the source of His perfect maturity. To the extent that we share His union with God we inevitably share His experience and grow up as He grew.

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Second Sunday After Epiphany

THE EPISTLE

ians 6:16a.

passages of this kind are hard to handle at the pulpit because the single integrating idea—if there is one—is not expressly stated. That idea in this case is that, though individual gifts differ, grace is given to all and all Christians alike to make the possible use of their particular gifts in Christ's service. Paul illustrates for the most part from specifically churchly gifts and functions: prophesying, teaching, etc.

His contention is still valid and in order. The life of the Church is a symphony of many diverse instruments making one music in the "one Spirit." At least, this is God's purpose for the Church. But how is it with us here in St. So.-and-So's? Are there some among us who have some ability or training as teachers? Are they teaching in the church school, and if not why not? Why do we suppose God gave them this gift? Can any among you sing? Why aren't you in the choir? Everybody has some gift, and if he is willing to use it God will give him the grace to use it in such a way that it will come in action. But how many unused gifts are lying around in even the just-so-so congregation! If a congregation ever seems to be just-so-so in its possibilities, it is probably not because of the mediocrity of the people themselves but because of the mediocrity of their spirit.

Our Lord said some peculiarly stern things in His parables of stewardship about people who wrap up their talents in shrouds and bury them. This may be recalled here; but the Dominical warning ought not to be overstressed as to *scare* people into using their gifts. Far better it is to show, as St. Paul shows, the holy joy that is realized in doing the work God has given us to do, in truth, in beauty, and in righteousness, with singleness of heart as God's servants, and to the benefit of our fellow men."

One could call this sermon "The Epiphany of Deeds" and make it a rousing summons to the faithful to show forth the grace and glory of their Lord in their faithful use of His gifts.

THE GOSPEL

St. Mark 1:1-11.

Here, as in the Epistle, the sermon doesn't exactly jump out at you. It isn't easy today to recapture the mood of Jewish Messianic prophecy. It might be better not to try, at least for this sermon. That leaves us v. 11 as our theme: the recognition of the Son by the Father as He comes out of the Jordan.

This is a good place for a sermon on Holy Baptism, which is in a very profound, and all too seldom noted, sense an Epiphany sacrament. Our Lord's Baptism is the type of our own. When we are baptized God "recognizes" us, then and henceforth, as His children. He is "well pleased" in us then. But do we give Him continuing reason, in our subsequent lives, to be well pleased in us? In Holy Baptism we offer our lives to God, and are given in return the grace to abide in Him. Moreover, we are made living members of Christ's Body and partakers of His very life. It is, then, within our power to make our life an epiphany, a showing forth to the world, of Him whose living members we are. It is Baptism which constitutes every Christian an *alter Christus*, or, in Luther's matchless phrase, "a little Christ." Somebody has said that "Christians are the only Bible the world reads today." Christ manifests Himself to the world in, by, and through His saints. And that can happen in, by, and through us if our life begun in Him at the Font is lived out "according to this beginning."

Ask your congregation to open their Prayer Books to the promises and vows they made at their Baptism. This ought to



be done, on one pretext or another, several times each year. Then show them, from the lives of the blessed saints, what happens—the actual Epiphany of Christ, nothing less—when Christians *do* keep these promises and vows.

Septuagesima

THE EPISTLE

I Corinthians 9:24-27.

This great text has a tremendous homiletical history. It has appealed to every

of God. The athlete in the arena wins or loses as his own prowess is equal or unequal to the contest. It is not so with the Christian. He wins or loses as he avails himself of the strength which God supplies. Then, in the arena only one competitor can win. In the good fight to which we are called anybody who will rely upon the grace offered him will win Life Eternal.

The logical sermon is on the nature of Christian asceticism, and that should be defined in terms of its end: the subjection of the body, mind, and spirit, the whole man, to the Holy Spirit. It may be said to point out that *asceticism* means *exercise*, and is as truly ascetic to practice virtue as to combat vice. Asceticism (Christian asceticism) is never an end in itself. There is no merit whatsoever in my giving up smoking just to give up smoking. Indeed, if I give up smoking with no other end in view, my achievement will almost certainly land me in the pit of deadly pride. The proper end of asceticism is to make our life more pliable and useful a tool in God's hands. "Christian asceticism is not directed towards the destruction of the body, but subjection to the Spirit, and this involves a careful regulation of the pleasures of sense. These pleasures are of two kinds: sinful and legitimate; with the former the virtue of Temperance is not concerned, though they have to be resisted, not used; it is concerned with the right use of legitimate, sensible pleasures. . . . Temperance is the right and ordered use of created things. . . . The purpose of the virtue is to enable man to attain the end for which he was created—that is to say, it is directed towards the fulfilment of the will of God, not simply towards the production of a strong character and therein lies the difference between the Christian and the pagan virtue; pagan Temperance is the austere man striving towards self-mastery, Christian Temperance is God bringing order into Christian character. The aim of the Christian virtue is not to produce self-control but divine control; by it the spirit brings the body into subjection for God and in the power of God." (F. P. Harton, *The Elements of the Spiritual Life*, 66-7.)



ST. PAUL

(Courtesy of the Metropolitan Museum of Art)

Christian generation, and it still does. Beware however of "muscular Christianity" and Pelagianism. St. Paul is not saying that we "athletes of God" run and fight in our own strength. We train, "keep under our bodies," etc., so that God will find us more usable instruments. There are in fact two important qualifications that need to be made in this splendid analogy between the athlete in the arena and the athlete

Donald Knox makes an observation of asceticism in his *Retreat for Priests* (1955) which calls attention to the important fact, generally overlooked, that asceticism is not all strenuous spiritual exercise: "The aim of Christian asceticism is not to be without feelings, without preferences, without desires, like some Eastern mystics. It is to subject our feelings, our preferences, our desires to the will of God in the continual act of aspiration to him." Knox has another very helpful suggestion (*op. cit.* 19) as to how to meet the important question: "How do I know when I am in my use of created things, I have reached the line from temperance to intemperance?" He suggests that we subject every one of our gratifications to this test: "Does it get in the way of my service?"

THE HOLY GOSPEL

Matthew 20:1-16.

Watch out! This parable is not an economic tract, either for capitalism or for communism. Moreover, the parabolic analogy between God and the master of the vineyard is approximate, not exact.

The theme is God's generosity. There are a number of reasons why we can't bargain with Him on a *quid pro quo* basis, and one is that He is above that sort of thing. He frequently gives a full day's work to a man who has done one hour's work. But if the other man, who has worked the full day and gets no more than the latecomer, complains, it is not because God has dealt unjustly; it is because the plaintiff is a churlish dog in the manger. The real theme of this parable is the same as that of the Prodigal Son and the Elder Brother. The one and only bearing this has upon social and economic problems is an important one, and may well be brought into our exposition: if God deals thus generously with the people who really do very much for Him, then so ought we. And if we are confidently identifying ourselves with those men in the parable who had borne the burden and heat of the day, we had better look again. Not many of us are working as hard for God and being as profitable to Him as we think we are.



ST. FRANCIS DE SALES
(January 29)

But, whether we work twelve hours or one hour *per diem* for the Great Taskmaster, He still pays us more than we earn. Moreover, He must be the sole judge and arbiter of what is right for us to receive. Our "contract" with God is strictly unilateral.

An expository sermon, then, will make two points—one negative and the other positive:

(1) We can't bargain with God, and it is none of our proper concern what He gives to those others who, in our judgment, may not be as deserving as we are.

(2) God is never merely just; He always pays more than we earn.



Father Packard in Action

THIS time, with the assistance of Sister Mary Teresa, who goes up there Monday evenings, I want to write briefly about Yengbilahun. I can do so from personal knowledge, as I visit there myself every two or three months, and not infrequently go by it, in journeying elsewhere. It lies northeast of Bolahun about forty minutes' walk distant, and is the only settlement upon the main road to Kolahun, our local district governmental center. The first instruction class was started in the Spring of 1932. Classes went on for four or five years, with some breaks in between. Six men and one woman received the cross during this period, but were not diligent in coming to Bolahun for Sunday worship. Finally many scattered to other towns and the work ceased.

The present classes started on September 11th, 1945.

Many came at first. By Christmas there were 70. Subsequently the class has more or less settled itself, with 40-50 hearers. Unfortunately at present most of the men in the group have gone off to the Firestone rubber plantation down near the coast, again for the same reason—being called for government road construction and similar labor. But they have promised to be back by Christmas. Also right now there is a

"Bondo" (girls' and young women's school) nearby the town, so most of the girls are missing from the class and some of the women. This too is the very busy farming season, and some people sleep on their farms. But these things are all of the day's work and when the yield of rice is harvested and Bondo finished we get a bigger crowd again.

There are a number of very nice young men and a goodly sprinkling of women except during the Bondo time—and they listen attentively and remember well. The "Hearers" love to sing, so we are teaching them hymns in Bandi. This is a great attraction, and as soon as we start singing we have an audience outside as well as inside. One of the men, Sengbe, has just received his cross once more (he was one of those who had it during the former teaching). He is keen, and comes in to Bolahun on Sundays whenever he can. One other young man, Kooli, had his cross before, and attends regularly in Yengbilahun, but has thus far begun to come on Sundays. Yengbilahun is not easy for them as they are so far from the coast, called for work. The town is not very large, about 40 houses, but is gradually building up again, and the people are coming back to live there. The chief is very friendly and glad for us to hold a class.



Recruits

FEW months back, the Reverend Ralph T. Milligan (Oblate of Mount Calvary) not only offered himself to the Liberian Mission Staff but also that he would try to raise the money for his expenses to Africa and back together with his salary and his living expenses at the Mission. Already "The Father Milligan Fund" has passed the two thousand dollar mark and more contributions continue to flow in.

We are more grateful than words can express to Father Milligan's friends and those of the Order who have helped so generously. The world-wide rise in prices (which has increased the cost of living (indeed, has almost doubled it) even in the extreme hinterland of Liberia. This fact, combined with the steady expansion of our work, has made it necessary to add several thousand dollars to our annual Mission budget. If the Milligan Fund continues to grow apace, it will not only support Father Milligan but go far toward answering our difficult financial problem with regard to the general cost of the Mission.

Our greatest thanks are due to Father Milligan himself, of course; and, next to him, to the Rector and people of St. John's Parish, Bridgeport, where Father Milligan has been the Assistant. Not content with graciously accepting his decision to transfer from St. John's to the Liberian Mission, the Vestry has appointed him their Parish Missionary and all the parishioners, young and old, have set to work to build up the Father Milligan Fund.

On Sunday, November 30th, came the big spot. It was "Father Milligan's Day" at St. John's, Bridgeport, and the Reverend Warren Hutchens, the Rector, invited Father Superior and Brother Sydney to be present; for Brother Sydney also joined the Mission Staff. There was a service on Africa at the Young People's Eucharestia, a sermon on missions at the late service and a special rally in the afternoon with another talk about the Mission, our African movies, and addresses by Father

Hutchens and by Father Milligan himself. A large throng of people was present and further contributions were made to the Milligan Fund from several parish organizations, the most spectacular gift being that from the boys and girls of the Church School, who presented their beloved Father Milligan with a sun-helmet packed with dollar bills.

Brother Sydney and Father Milligan sailed from New York in mid-December on the American South-African *S. S. African Glen*. They were due to reach Freetown, Sierra Leone, on or about Christmas Day. By the time this issue reaches you they should be well settled in Bolahun.



Notes

To all our friends we wish every blessing in the new year.

We are happy to report that Fr. Kroll made an excellent recovery from his operation and is getting steadily better. He will probably spend several months at our Southern House to rest and recuperate.

The Father Superior gave a quiet day for the Woman's Auxiliary at Trinity Cathedral, Newark, N. J.

Brother Herbert gave a retreat for the Sisters of the Way of the Cross at Buffalo, N. Y.

Fr. Adams gave a retreat at Holy Cross for our Seminarists Associate.

O. S. H.

IN her interesting article in this issue about Margaret Hall School, Sister Marianne includes reference to her community, the Order of St. Helena. Perhaps some of our readers do not know how closely associated that Order is with ours.

For several years both before and after their adoption of the name of one of the patrons of the Order of the Holy Cross, these Sisters have been under the spiritual direction of one of our own members. At their inception as a new community, they received from him informal and tentative permission to follow our Rule, with the hope that after a period of probation this arrangement might be given the formal approval of our Order.

That hope was realized when, at our Annual Chapter last summer, the following resolution was passed unanimously:

"The Order of the Holy Cross in Chapter assembled welcomes the bond between our Order and the Order of St. Helena, with the confidence and expectation that, as it develops, it will be given a stronger and permanent expression. It requests its present Superior and his successors to foster that relationship. Meanwhile it cordially endorses the observance by the Order of St. Helena of our Rule, Constitutions, Customal, and Ceremonial subject to such modifications as the Sisters may deem best to suit their special circumstances and under the direction of our Order."

As St. Helena sought and found the Holy Cross, so her daughters in the Order of St. Helena have sought and found their way of life under the Rule of the Order of the Holy Cross. And our own Superior is acting also as theirs.

It is only a little group at present—nine professed Sisters and two postulants. Other aspirants are "on the horizon" but we are not concerned that the numbers should increase rapidly. The important thing is that their present members shall continue to grow strong in the spirit of

our dear Lord and in their Rule. To guard such development, their Order seeking a place well removed from Versailles where the Mother House was established and the novitiate trained away from the alluring but distracting activity of a school. This does not mean that the School will be abandoned but that it will be served (as our own school at St. Andrew's is served) by a group of Religious living at a priory or branch house, which their present diminutive convent would be adequate. Then, from time to time, busy Sisters at Versailles will be able to rest and refreshment at their Mother House just as our own brethren do when they turn to Holy Cross.

We ask our readers to pray that a place may be found with a building already available, or one which may be made available with such means as the Sisters can supply. It should be in the country rather than in a town and, while the Sisters could do a limited amount of work in the neighborhood, they should not be burdened with responsibility or direction of an institution. On the other hand, it is desired that they should have accommodations for men visitors seeking spiritual refreshment as men do here at Holy Cross. Provide the above requirements are kept in mind, the Father Superior would welcome proposals or suggestions.

Every day, at our own Community prayers, we offer a memorial for our Sisters. We invite all our fellow-members of the Holy Cross Family to join with us.

For the Order of St. Helena

Ant. The kingdom of heaven is like a treasure hid in a field.

V. Let the Mount Sion rejoice,

R. And the daughter of Judah be glorified.

Let us pray.

O Lord Jesus Christ, who didst raise to blessed Helena the place where the Holy Cross lay hid, that through her Thy Church might be enriched with the precious treasure: grant that, at her intercession and ransom of that life-giving Wood, the Sisters of the Order of St. Helena may obtain everlasting life; Who livest and reignest God world without end. Amen.

Press Notes

St. Augustine's Prayer Book is having a very good sale. We have a sufficiently large number of copies to fill orders received within the next three or four months. The price at this time is \$2.25 per copy. It is being stocked by our leading Church bookstores. Morehouse-Gorham is about to list it in their catalog.

We were in great trouble with the *MAGAZINE* during October and November, but as a result of many difficulties, both of which were late. Changing format, and the expressmen's strike, gave me a terrific headache. One package of printing equipment was en route from Lebanon, Penna., to Poughkeepsie, N. Y., for seven days! We are grateful for the patience of our subscribers.

We received a very encouraging note—almost all the letters we have received on the new format express hearty approval.

Scriptures of God is again available at \$2.50 per copy. We have used this as part of our regular reading for many years and it continues to improve with use. Every priest should have a copy in his library.

Brother Hughson's book *With Christ in Exile* being published by the S.P.C.K., London, should be ready in February or March. We hope. The Press will handle sales in this country. We cannot, as yet, announce the price but probably it will be \$3.50. The book is for laymen as well as for the clergy. Orders are being received, but we do not send remittance.

An excellent little book of daily meditations for Lent is *The Passion of the King* by Brother Hughson. It sells for 60c.

Printing costs continue to rise. We sometimes wonder just when things will begin to level off. *The Living Church* for December 26th had a splendid editorial on

the picture of St. Barbara on p. 354 of the December issue was one of a considerable number that have been loaned to us through the courtesy of the Metropolitan Museum of Art. We wish to thank the Museum authorities for their generous help in making our *MAGAZINE* more attractive.

Contributors

Sister Marianne is a member of the Order of St. Helena.

Fr. Carroll E. Simcox is chaplain at St. Francis' House, Madison, Wisconsin.



Intercessions

We ask your prayers:

For God's blessing on Fr. Gunn and Fr. Hawkins making their junior profession on January 6th.

For Brother Sydney and Fr. Milligan as they take up their work at Bolahun.

For blessing on the clothing of two novices and the life profession of a Sister of St. Helena on January 8th.

For the retreats at St. Mary's Hospital, New York City, on January 16th and at St. Mary's Convent, Peekskill, N. Y., on January 18th.

For Fr. Baldwin's conferences with students at Amherst College on January 22nd.

For Fr. Superior's work at the Church of St. Mary the Virgin, New York City, January 25-28.

St. Andrew's

THROUGHOUT the Summer and Fall, the Church papers have been emphasizing the importance of the Church School. With the growing secularization of education, and with the break-up of the home, religious education is becoming more and more the whole burden of the Sunday School. Secular education is either non-religious, or even anti-religious. The problem of finding schools for Church boys and girls has become more and more pronounced. Our Church Schools are doing what they can, but they are few in number and in many cases not prepared to give training to children of moderate means.

St. Andrew's School is for such boys. In our catalogue we state that our primary objective is the Christian training of boys. The school was founded for the purpose of teaching the value of Christian citizenship. To carry out this objective it endeavors to develop the students in every way, giving careful attention to their spiritual, moral and physical growth. As far as possible the curriculum is fitted to the individual, emphasizing cultural as well as practical values. The aim of the school is to prepare not only the specially gifted boy, but any normal youngster, stressing the importance of proper attitudes, thoroughness and learning to think.

In the academic program of the school, these ideals are especially before us at all times. St. Andrew's is frankly "old-fashioned" in its teaching. We have never tried "progressive" methods. We are glad now that we never have. Not long ago a boy came to us from a far Western state who entered our eleventh grade. His transcript showed that he had never had any mathematics except arithmetic, although he offered a number of credits in dramatics, art, oratory and other similar subjects. Our curriculum still demands that a boy take four years of English, three to four year of mathematics, three years of science and at last three years of ancient or foreign language. The methods our teachers use are the old-fashioned ones of drilling boys in the subject matter and train-

ing them to think out for themselves problems the facts present. Our instruction are here twenty-four hours a day, every boy knows that at any time of day or night he can go and get help from his teacher. Every boy has at least forty-five minute study halls per day, the two-hour period of study at night. During these study periods he is able to get help from the teacher in charge, or from the teacher of the subject with which he is having difficulty. Specially colored classes are arranged for boys who have trouble in any subject. Boys who are specially gifted are given the opportunity to do extra work and research on their own.

Our school library is the center of a great deal of our academic preparation. In co-operation with the Librarian, the teachers give the boys opportunity to work on problems through reading, and through going to original sources of information. Every boy must spend at least two periods a week in the library just reading. In this way he is exposed to the finest literature and is encouraged to keep up with the times through periodicals and the newspapers. The privilege of studying in his room is given a boy who passes a term of work, but if at any time he falls below standard he is put back in study hall.

The academic side of our school is only one part of the training of the boy. In athletics, and other extra-curricular activities, the boy is trained in sportsmanship and his latent talents in other ways developed. But the core of all of our training is religion. Worship is a natural, normal part of our daily life in the school, and the contacts the boys have with the members of the Order, the teachers, and the parents emphasize the importance of Christian ideals and behaviour. These lessons the boys learn in the classroom, as well as in the chapel and on the campus. In the Church School, it is the religious atmosphere of the place which makes it different from a secular school. "Courses in religion" can never take the place of this ethos. St. Andrew's is striving year after year to meet the needs and demands for Christian-centered education.

Incarnational Mysticism

A Review Article *

By ALAN WHITTEMORE, O.H.C.

PROCESSION winds down from the village of Nain. It is the funeral procession of a young man, and he only son of his mother.

Can the corpse do anything to restore to life? Of course it cannot. But God can. God does. God stands beside the bier and bids the young man arise. And the young man sits up, alive and radiant.

Christianity today is not quite dead, but it is near death. But it seems near enough to resurrection to make the story relevant. In a wonderful new book, *Behold the Spirit*, Father Watts does not even trouble to dwell on the lack of vitality of contemporary organized religion. He contents himself with saying, in the first page of the Introduction, that "with some very few and rare exceptions Church religion is actually dead, and the best minds of the Church admit and deplore it openly." He continues: "This is so obvious that there is no need to stress it except as a starting point for constructive discussion." The rest of the book is the discussion and it is convincing indeed—one of the most penetrating works that ever has come from the pen of an Anglican author. Bishop Conkling and Father Bernard Iddings Bell both commend it on the cover, the latter saying that it will, he thinks, "prove to be one of the half-dozen most significant books on religion published in the twentieth century."

What is its thesis? It is, in effect, an illumination of the story of the Miracle at Nain. Church leaders everywhere are struggling desperately, by books, by sermons, by conferences and conventions, by youth movements, by retreats and prayer-meetings, by rules of life, by missions and crusades of prayer, by personal exhortations, by pointing back to beliefs and practices of the early or medieval Church, by pointing forward to essential social and ethical issues, by the sacrifice involved in per-

Behold the Spirit, A Study in the Necessity of Mystical Christianity, by Alan W. Watts, Pantheon Books, Inc., New York, \$2.75.

sonal austerity, by study, by "sharing," by straining to advance in the prayer life, by sensational campaigns on the one hand, by more subtle, spiritual exercises on the other, "every day and in every way" to inject new life into institutions which are defunct or moribund; but, God bless them, they fail. When they acknowledge their failure, when at last they desist if only through sheer fatigue, the Spirit of God will touch Christendom and it will revive.

It will revive because, at long last, hordes of men and women will realize what the mystics have known all along—that we do not need to attain God, because He is in us already. To strain to find God is, in the words of a Chinese sage quoted by Father Watts, "very much like looking for an ox when you are riding on one."

"Reality, God, the Eternal Now is entirely beyond speech and understanding and attainment, but at the same time is right here. If you try to catch hold of it, you will miss it. But go straight ahead with your ordinary life, 'Walk on!', wash your dishes, think your everyday thoughts, and you will see that you can't get away from it." God reveals Himself to us, moment by moment, in our present circumstances within and without. Bishop Chandler once wrote a magnificent essay about this truth, called *The Cult of the Passing Moment* (meaning, of course, not a "contemporary fad" but "the worship of Almighty God as He reveals Himself to us in the eternal present"). It is the theme of De Caussade's *Abandonment to the Divine Providence* and, following him in more recent times, of much of Dom John Chapman's teaching. And Father Watts also illustrates the point with many other oriental sayings besides the one quoted above. God loves you. He holds you, He permeates and sustains your very being. This is true whether you are old or young, wise or foolish, saint or sinner. You cannot earn God. But you do not have to. You possess Him (or, rather, He possesses you) already.

God's will for us is manifested in our circumstances. This is the blessed truth whether we know it or not. If we do know

it, if we realize God's presence in the Eternal Now, that realization constitutes the "Incarnational Mysticism" on which Father Watts dwells from beginning to end of his book. "This contemplation differs from *mere* living in the present," says our author, "in two respects. The awareness of given union with God as the Eternal Now is its constant undertone, and the forms, experiences, and events of the moment are not just passively received but actively willed." (Dom Chapman, one remembers, lays very great stress on this latter point.)

One questions the wisdom of some of Father Watts's concrete proposals. Not that one is sure, necessarily, that they are wrong; but simply that they demand much prayer and thought before one accepts them. It would be strange, indeed, if a book which deals so boldly and from such a fresh point of view with the profoundest mysteries of the universe should prove to be a hundred per cent correct; stranger still if we were to accept its conclusions without trying ourselves to think the problems through.

One wishes that the footnote on p. 225 had been printed early in the book and in capital letters. It runs as follows: "It must be repeated that the word 'symbol' is here used in its strict sense, as a sign *conveying* what it signifies." (*Italics ours.*) Now, Father Watts uses the word "symbol" in this entirely correct sense throughout the book: and the form of the above footnote implies that he thinks he has made this meaning clear all along. Perhaps he is right. I hope so. But the word "symbol" is used so generally nowadays in the loose sense of a mere sign and nothing more that I am afraid that many a reader will think, during the first half of the volume, that the author considers the historicity of our Lord's Incarnation in the womb of the Virgin Mary as irrelevant and unimportant; and that, in any case, this mighty event is useful only as it reflects meaning to our minds and not, also, as constituting the ground of our salvation. This misinterpretation would be especially easy in the case of that passage (pp. 64, 65) where the author speaks of the necessity of the destruction and death of

the great Christian doctrinal symbols in order that "they may bear the fruit which is their own meaning."

Father Watts chooses Oswald Spengler's theory of history as the basis of his historical interpretation. He does this, his mind fully aware of Spengler's notions and, contrary to Spengler, holds "the closing phases of a civilization or culture are not times of a pure decadence, especially from the spiritual point of view; but that age and maturity may bring only the weakening of physical power, not also wisdom. Father Watts put the "infancy" of Western European culture between 1000 and 1400, the period of medieval Catholicism; and from 1400 to 1800, "the adolescent antithesis of Protestantism and Rationalism, of the Reformation, the Renaissance and the Enlightenment." The "physical" (as distinguished from spiritual) maturity "runs from about 1700 to our own day, and with it the dominant materialism common to this stage." But already there has begun "the sense of frustration and spiritual hunger which is the prelude of the Second Religiousness and spiritual maturity." He is careful to explain this, thus following the cultural rhythm of Western Europe, he does not imply a corresponding rhythm applicable to Christianity itself; but criticizes organized religion for treating modern man either as the child he was in the middle ages or as the adolescent or the young man that he later became. The people of medieval times had a characteristic child's attitude toward the Church's dogmatic symbols. They accepted and appreciated them as outward phenomena but did not, generally speaking, realize their inward meaning and express it in terms of the totality of human life. Their success of the Renaissance and Enlightenment, and the scorn of "childish" things typical of adolescence and early manhood, turned them from the symbols altogether; but, says our author, it was necessary for them to turn from them in order that, eventually, they may realize the inner meaning of the symbols and accept them at a deeper and more mature level of experience. It is in this connection that the author says that "Symbols

oyed for us through the mercy of God
der that we may not rest content with
ing less than His own divine essence."
continues, "Even the divine humanity
rist had to be destroyed on the cross,
he dogmatic symbols of the Church are
more holy than that."

may help if we try to state in our own
s the impression which this remark-
passage left upon us. It is simply that a
zation's series of experiences is like
dividual's. We all know the very com-
case of a boy who has been brought up
a full religious training and responded
with joy, but who then goes to college
is carried away with biology, psy-
gy, so-called "comparative religion,"
what not, and graduates an agnostic if
an atheist. The poor parents are in
y. But we ourselves know that the
g man had to go through the stage of
ioning if his religion was ever to be-
more than a mere "hand-me-down."
e is a chance now and a very good
ce that, some day, he will come back
e wonderful truths that he loved in
hood with a new and far deeper and
ger realization of their meaning. Just
is with humanity at large. The mature
ation of the innermost meaning of
olic dogma lies, so far as western hu-
ty in general is concerned, not behind
head of us.

hen one has just read through a book
eer delight, devouring it as though it
a detective story, the rôle of reviewer
rd. A reviewer must be fair not only
e author but to the prospective reader.
must be restrained and judicial. Yet
e time one wants to chuck one's cap
he air and shriek for joy. Well, I feel
I have been restrained and judicial
enough. Let me end with a shriek.

ther Watts's new book is fascinating
cover to cover. You will find it com-
y absorbing. Its passages about the
ine element in Godhead, the divine
y, the divine purposelessness, the di-
joy and playfulness, are as delicate and
e as they are magnificent and ex-
t. As for the doughty championship

of the mystics against the frequent and facile
charges of "Pantheism" from the theo-
logians, perhaps you will find yourself mut-
teing again and again—as I did—"A sec-
ond Daniel come to judgement."

Books Received

The Order for the Adoption of Children,
set forth by the Standing Liturgical Com-
mission, Morehouse-Gorham Co., paper,
8 pp., 15c.

Food for Redemption, by Athenagoras T.
Kokkinakis, "Cosmos" Greek-American
Printing Co., paper, 48 pp. An expo-
sition of the Eucharistic doctrine and
service of the Orthodox Church.



S. S. J. E. Tracts

Bracebridge, \$1. per 100

Three in One: a tract on the Holy Trinity.
Behold the Man: who and what Jesus is.
Tongues of Fire: about God the Holy Ghost.
Power through Personality: the Holy Cath-
olic Church.

Stems on the Vine: another on the Church.
The Dispatcher: on the function of Bishops.
The Engineer: about Priests.

Living Water: about Holy Baptism.

Rushing Winds: on Confirmation.

The Family Table: on Holy Communion.

Just Married: the nature and obligation of
marriage.

Stop, Look, Listen: a very simple plan for
meditation.

A Way to Pray on the Cross of Jesus, apply-
ing to it the phrases of the Lord's Prayer.

An Ordo of Worship and Intercession, Jan. - Feb. 19

January 16 *Friday* G Mass of Epiphany i col 2) of St. Mary 3) for the faithful departed 4) for the Church or Bishop—*Intention for the Faithful Departed.*

17 St Anthony Ab Double W gl—*For the Church in Africa.*

18 2nd Sunday after Epiphany G gl col 2) St Prisca VM 3) of St Mary cr pref of Trinity—*For catechumens and hearers.*

19 *Monday* G Mass of Epiphany ii col 2) of St. Mary 3) for the faithful departed 4) for the Church or Bishop—*For the peace of the world.*

20 SS Fabian and Sebastian MM Double R gl—*For all soldiers, sailors, and air men.*

21 St Agnes VM Double R gl—*For St. Agnes' School, Bolahun.*

22 St Vincent Deacon M Double R gl—*For all acolytes.*

23 *Friday* G Mass of Epiphany ii col 2) of St. Mary 3) for the Church or Bishop—*For Mount Mary, Santa Barbara.*

24 St Timothy BM Double R gl—*For all bishops.*

25 Septuagesima Semidouble V col 2) of St. Mary 3) for the Church or Bishop cr pref of Trinity—*For the unemployed.*

26 Conversion of St Paul Double II Cl W gl col 2) St. Polycarp BM cr pref of Apostles, Tractate of Alleluia in festal and votive Masses till Easter—*For the Society of the Sacred Mission.*

27 St John Chrysostom BCD Double gl cr—*For the Orthodox.*

28 *Wednesday* Mass of LXX col 2) of St Mary 3) for the Church or Bishop, Gradual without Tractate in ferial Masses till Lent—*For our schools and colleges.*

29 St Francis de Sales BCD Double gl cr—*For the Novitiate of the Order.*

30 *King Charles Martyr* Simple R gl col 2) of St Mary 3) for the Church or Bishop—*For St Andrew's School.*

31 *Of St Mary* Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—*For the homeless and starving.*

February 1 Sexagesima Semidouble V col 2) St Ignatius BM cr pref of Trinity—*For parochial missions.*

2 Purification of St Mary the Virgin Double II Cl W Before Mass Blessing Distribution and Cession of Candles V At Mass W gl cr pref BVM—*For the Community of St. Mary.*

2 St Blasius BM Simple R gl col 2) for the Saints 3) *ad lib*—*For all in civil authority.*

4 *Wednesday* V Mass of LX col 2) of the Saints 3) for the faithful departed 4) *ad lib*—*For the Order of St. Helena.*

5 St Agatha VM Double R gl—*For the sick and suffering.*

6 St Titus BC Double W gl—*For the worldly and unbelieving.*

7 *Of St Mary* simple W gl col 2 of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—*For all Religious.*

8 Quinquagesima Semidouble V col 2) of the Saints 3) *ad lib* cr pref of Trinity—*for reunion.*

9 St Cyril of Alexandria BCD Double W gl cr—*for our relatives and friends.*

10 St Scholastica V Double W gl—*For the Order of St Benedict.*

11 Ash Wednesday V Before Mass Blessing and Distribution of Ashes At Mass col 2) of the Saints 3) for the living and departed Preface of Lent unless otherwise directed till Passion Sunday—*a holy Lent for all Christians.*

12 *Thursday* V Proper Mass col 2) of Lent 3) for living and departed—*For increasing use of the practice of retreat.*

13 *Friday* V Mass as on February 12—*For all sinners.*

14 *Saturday* V Proper Mass col 2) St. Valentine PM 3) of Lent—*For the crippled and the nervous shocked.*

15 1st Sunday in Lent V col 2) of Lent 3) for the living and departed cr—*For those to be ordained.*

16 *Monday* V Mass as on February 1—*For the Faithful Departed.*

NOTE:—On the days indicated in italics ordinary requiem and (out of Lent) votive Masses are permitted.

STATIONS OF THE CROSS

FOURTH STATION



Jesus Meets His Blessed Mother

We adore Thee, &c. Because, &c.

STILL burdened with his cross, and wounded yet more by his fall, Jesus proceeds on his way. He is met by his Mother. What a meeting must that have been! What a sword of anguish must have pierced that Mother's bosom! What must have been the compassion of that Son for his holy Mother!

O Jesus! by the compassion which thou didst feel for thy Mother, have compassion on us and give us a share in her intercession. O Mary, most afflicted Mother! intercede for us, that through the sufferings of thy Son we may be delivered from the wrath to come.

Act of Contrition, &c.

Woe-begone with heart's prostration,
Mother, meek, the bitter Passion
Saw she of her glorious Son.

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